DOCUMENT RESUME

ED 029 193 AC 003 805

By-Ruopp, Phillips; Wrobel, Paul

Preparation for Encounter: Training Peace Corps Volunteers for Community Involvement Through Community Exploration.

College of the Virgin Islands, St. Thomas. Caribbean Research Inst.

Pub Date Jun 67

Note-61p.

EDRS Price MF-$0.50 HC-$3.15

Descriptors-Affective Behavior, •Community Involvement, •Community Study, •Cross Cultural Training, •Field Experience Programs, Group Discussion, Independent Study, Manuals, Recordkeeping, Training Techniques, •Volunteer Training

Identifiers-•Peace Corps

A result of two years' experience at the Virgin Islands Training Center, this handbook on Peace Corps volunteer training for community involvement covers types of activities used (one-day community visits, small discussion groups on communities visited, group consultations to develop community exploration methods, field training and its evaluation, preparing reports after field trips, working out a method for initial exploration of the host country overseas); training goals; personal and other resources (including staff, media, materials, and the community itself); and steps in integrating the components of training. Specific objectives, techniques, instructions to staff and to trainees, and typical problems for each type of activity are indicated, together with the general rationale for using the community exploration method. Appendixes include suggested readings, time and source sheets, hints on preparing field notes, a group plan for community exploration, and a model of community patterns, elements, and unifying factors. (ly)

ED029193

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

PREPARATION FOR ENCOUNTER

TRAINING PEACE CORPS VOLUNTEERS FOR COMMUNITY INVOLVEMENT THROUGH COMMUNITY EXPLORATION

a handbook by

PHILLIPS RUOPP
Dean of Educational and Research Services
College of the Virgin Islands
Consultant in Community Exploration Training
Virgin Islands Training Center, Peace Corps

and

PAUL WROBEL
Coordinator of Community Exploration Training
Virgin Islands Training Center, Peace Corps
Returned Peace Corps Volunteer, Sierra Leone

Published by

Caribbean Research Institute, College of the Virgin Islands
In Cooperation with the Virgin Islands Training Center, Peace Corps

June 1967

Note: Any part or all of this handbook may be reproduced in any form for training purposes. Acknowledgment of the source will be appreciated. The authors would also appreciate receiving reports on the experience of others in using the training method presented in the handbook, or any part of it. Communications may be addressed to either author care of the Office of Training, Peace Corps, Washington, D.C.

AC 003 805

CONTENTS

INTRODUCTION ..... Page 3

PART I: THE METHOD

The Method Outlined 6
First Exercise 7
Second Exercise 12
Third Exercise 18
Field Training 24
Fourth Exercise 27
Fifth Exercise 32

PART II: GOALS AND RESOURCES

Goals 35
Resources 36

PART III: INTEGRATION OF COMPONENTS ... 41

PART IV: SUMMARY RATIONALE 44

APPENDICES

Appendix 1: Time & Source Sheet 45
Appendix 2: Sources 46
Appendix 3: Hints on Field Notes 47
Appendix 4: A Group Plan for Community Exploration 54
Appendix 5: Two Cases for Role Play & Discussion 58

ACKNOWLEDGMENTS

We want to express our appreciation to Joseph S. Murphy, the founding director of the Virgin Islands Training Center, for supporting our experiments when the results were far from certain, and to his successor, David Schimmel, for encouraging us to put together this handbook. All of our colleagues on the staff of the VITC are due warm thanks for their thoughtful participation in our efforts and the useful suggestions they have made. Ruth Munk of the Caribbean Research Institute typed the final manuscript and stencils; we are grateful for the overtime she put in and her painstaking care. Cover photograph courtesy of the Office of Public Relations and Information, Government of the Virgin Islands.

INTRODUCTION

This handbook has been written primarily for those who are concerned with training Peace Corps Volunteers. It is the result of almost two years' experience with training programs at the Virgin Islands Training Center, where experimentation and innovation are encouraged and expected. The purpose of the handbook is to present a method of training that has proven to be successful at the VITC, with the hope of providing a model that might be adapted for use in other training programs.

Every PCV is faced with the responsibility of learning about his host community and the culture which shapes the behavior of its residents. A training program should therefore present the PCV with an opportunity to learn how to learn about a place he is expected to become productively involved in for two years. Because the experience of cross-cultural encounter is emotional as well as intellectual, we feel that training should provide a learning experience incorporating both of these elements of human behavior.

In September of 1965, the VITC staff, most of them returned PCVs from Africa, were scheduled to train their first group: secondary school teachers for Nigeria. Every staff member realized that the role of a PCV is not merely teaching in a classroom, but one of becoming involved in the community with a two-fold purpose: first, to understand the life style and patterns of behavior of his pupils and, second, to contribute outside of the classroom to the development of the community. The classroom would not be the sole focus of our trainees' overseas experience. As returned PCVs we knew this, but as trainers we were faced with the problem of preparing PCVs to fill a role many of us were not comfortable with as Volunteers. And so, not knowing what to expect, nor being sure of what we should do, we began making training plans for what we called "community involvement".

Every trainee was expected to become involved in a project. A project could be anything from building a basketball court with islanders, to tutoring slow learners at home, to going fishing with local fishermen. The staff saw the projects as entries into the communities on St. Croix, a chance to learn how this culture differed from that of the trainees, and an opportunity to assist local residents in their personal and island development. The staff also felt that requiring every trainee to become involved in a community during training would make the process of becoming involved in Nigeria easier for him.

As we might have expected, the trainees did not share our purposes.

"Gee, I only made three errors on the switchboard today. This involvement business is fun." This statement by a trainee who worked at the Social Welfare Department typifies the problems we faced in trying to foster community involvement through projects. Trainees tended to see community involvement solely as a task-oriented activity. Each project was regarded as an end in itself rather than a chance to participate in and learn about a strange community.

Trainees were required to keep a logbook of their activities and their perceptions of the local community. The staff also organized discussion groups which met several times a week. We hoped to elicit any cultural characteristics the trainees may have noticed but neglected to record in their logbooks. The logs and discussions were fairly successful, but it soon became obvious that some elementary method of penetrating a community was a tool each trainee should possess before attempting to become acquainted with it.

Eventually we asked ourselves, "Why don't we call this component 'community exploration' in the next program and give everyone a method they can use to analyze any community?" After some discussion of the implications, we decided that emphasis on the word "exploration" would solve our project-engendered problems and lead the trainees toward the cultural awareness we had originally hoped for. Our attempt to give form to this new type of training raised the questions and issues out of which we evolved the method as it is used today. Community exploration was to become an equal part of the training program, just as important as, for example, technical studies. We had been content to set aside several hours a week for "involvement". Now we were going to find a systematic way of training for involvement.

After a few weeks of research, we decided to suggest part of the "holistic approach to community development" as a system each trainee might use during his month's field training on a British island.[1] Our adaptation of the holistic approach's analytic model (KEPRA , an acronym for Kinship, Economics, Politics, Religion, and Associations) would equip the trainees to know what to look for, and yet not overburden them with complicated terms or techniques. The trainee was asked to include in his logbook:

---

[1] Developed for Peace Corps training at Michigan State University by John Donoghue.

1. Objective descriptions of things, people, and events

2. His reactions (feelings, what he said, and what he did)

3. The reactions of people to him (what they said and did)

4. His sources of information

Although we were quite satisfied with the results of this program, several problems became evident:

1. Many trainees reacted negatively to being instructed in one method, as if no others existed. Consequently, they felt they were forced to use this system and could not be creative. "Who knows?", they said, "We might come up with a better method."

2. Staff members were responsible for reading all the logbooks and holding interviews with each trainee. Not only was this a time-consuming job, but it also meant that all of the staff could not be involved in what the trainees were doing.

3. Our previous problem of an emphasis on task-oriented activity had been solved, but we were faced with a new one. Now, trainees were not becoming involved in their communities, but rather writing detached logbooks which reflected the views of one who was not participating at all, just exploring.

4. There was not enough time set aside for trainees to compare their perceptions of the community and examine their feelings about the entire field experience. Often, trainees would discover through informal conversation that they perceived the same things in different ways. Time was needed to discuss why this was true, and how it might influence work overseas.

5. The trainees failed to demonstrate a need to learn about their island training communities until <u>after</u> they had returned from field training. By that time it was too late, although we could encourage them to use their newly found need to know when they arrived in the host country.

Our examination of these problems and subsequent attempts to solve them led to the development of the method of training for community involvement presented in this handbook.

PART I: THE METHOD

THE METHOD OUTLINED

Training Peace Corps Volunteers for community involvement through community exploration is based on a series of exercises. Simple instruction sheets have been carefully designed for each. The following summary of the five exercises provides an overview of the method:

FIRST EXERCISE:
Trainees visit local communities for a day to obtain a picture of the community "relevant to a PCV". There is no preparation for this exercise.

SECOND EXERCISE:
Small discussion groups are formed in which trainees attempt to arrive at a common picture of the communities visited, agreeing to disagree where necessary. They also discuss the methods of exploration used, and the influence of preconceptions and personal feelings on their pictures. A written group report is prepared. These reports are read by a qualified social scientist, who presents to the entire group his analysis of them. This analysis is followed by inviting an "insider" and an "outsider" to present their pictures of the communities.

THIRD EXERCISE:
Methods of looking at communities are presented to the trainees and a library of different methods is made available. The trainees are divided into groups according to the communities to which they have been assigned for field training. They are expected to develop, as groups, the method of exploration they will use for a period of one month in these communities. Each method is read and analyzed by a staff member who then raises general methodological questions at small-group meetings.

FOURTH EXERCISE:
Each community group prepares a report following their return from field training. The different methods used by the different groups are then compared and contrasted, and the findings and questions that arise are discussed,

FIFTH EXERCISE:
Each trainee is asked to prepare a method for his initial exploration of his host community overseas. Methodological questions are again raised by a staff member.

FIRST EXERCISE

Trainees are assigned to visit local communities to arrive at a community picture that would be relevant to a Peace Corps Volunteer. There is no preparation for this exercise.

Objectives

1. To provide each trainee with the opportunity for a brief but intensified encounter with a culture different from his own

2. To provide each trainee with the emotional experience of the problems faced in learning about a community and its culture

3. To create an emotional and intellectual need to learn how to learn about communities and their cultures

Techniques

The two towns and many of the villages and hamlets of St. Croix are used. The ethnic background of the different communities varies, as does the economic standard of living. Depending on the size of the community, two to six trainees are assigned. Married couples are split up so that each member can act as an individual, and both men and women are sent to the same communities.

Nothing is said to the trainees about this experience prior to handing out Instruction Sheet #1. Trainees are told to meet in a specified place at an appointed time for community exploration. Instruction Sheet #1 is handed out describing the exercise and the logistics (time and money available). Questions that deal with logistics are answered, but all others are referred to the Instruction Sheet. The Time & Source Sheet is then passed out and its use explained.

Instructions to Staff

The staff member responsible for community exploration should attempt to learn as much as possible about the communities to be visited by the trainees. His knowledge will enable him to choose more appropriate community sites and, ideally, to act as a resource person for the evaluation of the information collected by the trainees and the conclusions they draw from it. All other staff members should fully understand the objectives of the first exercise and avoid discussing it with the trainees

beforehand. We have found it beneficial to have a short staff-training seminar before the trainees arrive. The entire staff participates in exercises #1 and #2. Their implications and their relationship to the later exercises are then discussed. This assures better understanding and coordination of the community exploration component, and sensitivity on the part of the staff to the feelings of the trainees.

The Time & Source Sheet is a useful tool to record the activities and findings of the trainees during the first exercise. Examples of its use are given in Appendix 1 and are self-explanatory. Trainees should be encouraged to carry 3x5 cards and complete the Time and Source Sheet immediately after leaving their assigned community. Trainees should not take notes during a conversation except when recording information such as population size, or something else no one would question their writing down.

Instructions to Trainees

Instruction Sheet #1

Activity:

This morning you will go to a St. Croix community. You may stay there until language class at 7:00 p.m. You will be given an allowance for meals and taxi fare back to camp.

Purpose:

To explore the community in order to form a picture of it that is relevant to a Peace Corps Volunteer. What you put into your picture, and what you leave out, is entirely up to you.

Mathod:

Look around you, ask questions, listen, read where reading may help. In asking questions, try a casual approach which does not require you to identify your purpose. Should you have to state your purpose, we suggest that you simply say something such as the following:

> "One of my assignments as a Peace Corps trainee is to get as well acquainted with St. Croix as I can in the short time I am here. The Peace Corps believes you should know the community where you are living and working."

You may keep notes but should never do so during a conversation, unless you are being told something that no one would question your recording on the spot (for example, population size).

The following three rules must be strictly observed:

1. You are on your own. Work individually; avoid one another until you return to the camp.

2. Until further notice, do not talk to one another about the exercise, your activities and findings, or your impressions or feelings about the community.

3. Record each exploratory activity of the day on your Time and Source Sheet, including the time of your return to camp.

The next Instruction Sheet will be issued after you return to camp.

Discussion

Instead of telling trainees how they will feel as PCVs in a different culture and how necessary it is to learn about their new environment, we have designed an exercise which enables them to experience these feelings at the beginning of their training. One cannot tell people how they will react to certain situations and expect to alter those reactions when there is no emotional basis for internalizing verbal abstractions. Trainees must feel a need to learn before they become interested in learning. The first experience creates this need. It also provides a source of examples to clarify anything that is said prior to field training about the PCV living and working overseas.

Trainees will return from this experience and explain how uncomfortable they felt. They will ask, "What is relevant to a PCV about the community I visited?" Some will say they did not enjoy "exploiting" the people by using them to obtain information. Others will be filled with the pleasure of making new acquaintances and look forward to return visits on their own time. Several trainees will come back to camp early and say that they "learned all there is to learn about the community." All of these are normal reactions and will provoke discussion during Exercise #2, but there have always been trainees who immediately want to talk with staff members about their experience.

It is necessary to assure trainees that their feelings are normal. Trainees are usually anxious because they have never before been faced with a similar situation. They will

want highly specific guidelines of how they should behave, what they should say, and whom they should talk to in their assigned community. This is impossible in an overseas assignment, and this initial training experience will prepare them for later encounters in similar situations.

Trainees must be helped to see that a conversation with a community resident is not exploitive when both participants tell something about themselves and enjoy the exchange. We stress mutuality. Only when a trainee forces himself on someone or takes information and fails to give any in return is it exploitive.

Typical Problems

Most of the problems surrounding Exercise #1 have been logistical. We were not careful enough in reminding other staff members that one entire day was set aside for community visits. Consequently, the staff were not always fully aware that their classes could not be held or that trainees would be missing from classes. We now distribute copies of each instruction sheet to the staff well in advance of the planned exercise.

We provided the trainees with enough money for lunch and dinner, but did not explain that meals would not be served at camp to those prrticipating in the exercise. The kitchen staff prepared only enough food to serve the staff and their families, and became upset when trainees returned early and expected a warm meal. Presently, all of the logistical instructions are explained clearly and the exercise has run much more smoothly.

The community residents have enjoyed the visits of trainees through three training programs and the staff member responsible maintains informal relationships with as many as possible. In the future, we may have a problem with communities being visited so often that residents become indifferent or resistant. However, we feel that careful planning and good community relations can minimize this possibility.

We have invited community residents to gatherings at the camp for social events where we can talk to them informally about our training goals and the problems they present in a frank, candid way. The response has been one of understanding, cooperation, and a willingness to assist the Peace Corps in preparing its Volunteers to serve overseas.

There has been some confusion when trainees attempt to visit local government agencies to obtain information before visiting their communities. This has not been a problem except when five or six trainees go to the same agency at different times in the same day. We now make an effort to explain this problem to the trainees when discussing the history of the VITC on the island.

Since one person has always been primarily responsible for community exploration, it has been difficult to read every Time and Source Sheet and talk with each trainee concerning his first observations and feelings. Certainly, this would add to the learning experience already provided by the exercise. In the future, we may assign to every staff member the responsibility of reading an equal number of Sheets and meeting with the trainees to discuss the field behavior their notes reflect.

SECOND EXERCISE

Small discussion groups are formed in which trainees attempt to arrive at a common picture of the communities visited for Exercise #1, agreeing to disagree where necessary. They also discuss the methods of exploration used and the influence of preconceptions and personal feelings on their pictures. A written report is expected from each group.

Objectives

1. **To provide an opportunity for trainees to compare their "pictures" of the community visited, methods of exploration used, preconceptions, and different feelings about the experience.**

2. **To make trainees aware of the different methods of exploration that might be used, and the influence of personal feelings on how the individual approaches a community.**

3. **To make trainees aware that "what is relevant to a Peace Corps Volunteer" is above all a sense of the community as a whole and knowledge about the interaction of its parts.**

4. **To make trainees aware that one can learn about a community and its culture more quickly by using a systematic approach to exploration.**

Techniques

Small groups should be formed according to the communities visited. If four or more trainees visited the same community, they should be placed in the same discussion group and be asked to arrive at a picture of that particular community. Trainees who were scattered among smaller communities should be arranged in groups no larger than six, with no more than one representative from each community. These smaller groups have been asked to arrive at a general picture of the rural community on St. Croix.

With a group of eighty trainees, certain adaptations of this exercise have been made which proved successful. The large group was divided into two smaller groups of forty. The smaller groups were sent to the same communities one week apart. Group I's reports were then compared with group II's and analyzed for how different groups pictured the same communities. Many modifications can be made in this exercise as long as its essential elements are preserved.

Instructions to Staff

Be ready to hand out Instruction Sheet #2 and the small group breakdown as soon as the trainees return from Exercise #1. Allow from three to four hours for each group to prepare its report. Once the discussions have begun, visit each group and give the recorder, elected by the group, Instruction Sheet #2b (including a due date for the report), if you have chosen to require group reports. We usually meet with the recorders to explain their instructions. A new instruction sheet must be prepared if individual written reports are required before the groups meet. Staff members visiting the small discussion groups should limit their participation to raising relevant questions concerning the trainees' experience and conclusions.

Instructions to Trainees

Instruction Sheet #2a

Activity:

Presentation of community pictures in small groups (date/time).

Purpose:

To compare individual methods of exploration, ways of "seeing" the community, findings, impressions and feelings about the experience.

Method:

1. Each group will consist of two to five people, including a recorder, who should be appointed by the group.

2. Each participant will read a brief written summary of his picture of the community he explored and the approach he used. In preparing it, he should draw on his Time and Source Sheet. The summary is to include at least the following:

   a) A picture--or sketch--of the community which he believes relevant to a Peace Corps Volunteer who might work there.

   b) His methods of exploration. (The Time and Source Sheet should indicate in every case whether a person who supplied information was known previous to the exercise or not, as follows: "new contact" or "previous contact".)

c) The preconceptions he has about the community derived from pre-exercise experience in St. Croix and any changes in these preconceptions resulting from the exploratory experience.

d) His feelings about the experience, e.g. people talked to, form and substance of conversations, physical setting, and his own exploratory role.

3. The group next attempts to reach agreement about the following, agreeing to disagree where necessary:

a) A picture of the community that would be relevant to a Peace Corps Volunteer.

b) Methods used by participants in exploring this particular community that would be relevant to the interests and goals of a Peace Corps Volunteer.

c) The influence of preconceptions on the way the community was seen by participants.

d) The influence of personal feelings on exploratory activities.

<u>The recorder is to note all disagreements, as well as agreements, that seem significant.</u>

Instruction Sheet #2b (for recorders)

Activity:

To record, in written form, a summary of the small group discussions based on Instruction Sheet #2a.

Purpose:

To record agreements and disagreements on the topics outlined in Instruction Sheet #2a,method 3, a to d.

These reports will be analyzed by the staff and consultants. The staff and consultants will present their comparative analysis of reports from the different groups on (date/time). A panel discussion will follow.

Method:

1. Recorders for all groups will prepare a written report on agreements and disagreements in their groups on topics a to d, as outlined in Instruction Sheet #2a,method #3.

a) The recorder may use the Time and Source Sheets and any assistance other trainees might provide in preparing the group report.

b) All recorders should meet briefly with the Community Exploration Coordinator at (place/date/time).

2. The completed report must be typed or written in a clear script and should be concluded by raising questions regarding the group's attempt to picture and understand a community in a way that is relevant to a Peace Corps Volunteer, including the influence of preconceptions and personal feelings.

3. The report is due no later than (date/time).

Discussion

Small discussion groups provide the best setting for trainees to learn from each other. They enjoy being given the responsibility to compare their observations and reach conclusions without a staff member directing the discussion. They elect their own recorder, who usually does an excellent job of reporting his group's agreements and disagreements, and who assumes responsibility for the guidance of the meetings. Groups have often met on their own to continue their discussion beyond the time allotted.

It is revealing to hear the different methods of exploration used by the trainees, and the self-exploration such a discussion provokes. While some trainees approach their communities like trained social scientists, others have no idea what to look for and listen in amazement to the information gathered by their fellow trainees. A few may even spend the day in homes, eating lunch and dinner with the family. After hearing the different methods used, trainees ask themselves why they approached the community as they did. For example, they quickly realize that the sex of a trainee affects the experience, as do the time of day, ability to speak Spanish, and interest in children.

Everyone usually agrees that the experience was somewhat anxiety-arousing, and that their pictures of the communities were determined in part by personal feelings and the influence of preconceptions. They begin to realize that a Peace Corps Volunteer's picture of the community should not be distorted by his technical bias--such as education or public health--but should encompass the community as a whole.

In attempting to arrive at a picture of a community through group discussion, it soon became evident that many pertinent aspects of community life were left untouched, and that a systematic way of classifying--that is, conceptualizing--information would insure a more complete picture.

Typical Problems

Each small discussion group is similar to a community: there are leaders, factions, and the personal interests of every participant to hinder the accomplishment of group objectives. Individuals have inevitably attempted to dominate discussion groups and lead them away from the task at hand. Hopefully, the group will see this problem and solve it by convincing the self-appointed leader to become more a part of the group. The staff member refrains from stepping in unless it becomes clear that nothing will be accomplished if the situation is not changed. This has rarely been necessary.

Some groups have a tendency to ignore the instruction sheet once the discussion has begun. It is our experience that groups following the instruction sheet closely have turned in the best reports. Staff members should make themselves available to clarify any questions the trainees may have concerning the exercise.

The recorders will feel they have been assigned an impossible job and will express some doubt about being able to complete the exercise. Staff should carefully explain that the report is not expected to be fifty pages long, nor is there any required form it must take. We have received good reports written in outline form, and feel that the individual recorder should be encouraged to organize his report in any way he chooses. He may use the Time and Source Sheet of his group members and even assign sections of the report to be written by selected members of the group.

Analysis of Reports

At this point in the community exploration component, preparations are made for the first lecture-discussion session with the entire group. A qualified social scientist reads the reports yielded by the second exercise and presents his analysis of the success they have had in carrying out their one-day venture in community exploration. He should be made aware that the first two exercises are part of a process in which trainees learn by their own mistakes and the mistakes of others. The reports will not be professional and may abound in the following: statements without sources, rash

generalizations, ethnocentric bias, incomplete descriptions, and distorted pictures of communities. The analyst's role is to raise questions about missing information, misinformation, and inaccurate or biased interpretation of the available information. He might also say a few words about how one can expect to feel during such an exercise, pointing out that these feelings are not necessarily bad. Trainees should be told about their errors, but at the same time be encouraged to learn how to improve their observational skills.

The second part of this session is devoted to presentations by an "insider" and an "outsider" of their pictures of the communities that make up the island society. These people must know the island and its several types of communities well. Their pictures of the communities are presented individually, with no knowledge of what the other has included in his picture, or of the analyst's commentary on the trainees' pictures. They are both asked by a staff member to prepare their pictures for a hypothetical PCV who will spend the next two years working on the island. The insider is usually a native of the island presently engaged in community development work, and the outsider is a comparatively recent resident currently doing social work on the island. It will not always be possible to obtain participants with these qualifications. Other perspectives may of course be equally valuable, but the idea of using the "insider" and "outsider" should be kept in mind.

Trainees have always enjoyed this session and a lively discussion follows when all of the participants join together in a panel and answer questions from the audience. The questions range from those concerned with specific facts about the communities visited, to interpretive categories which will help give meaning to the facts, to methodological questions. If at all possible, the reports should be made available to the trainees, with the analyst's comments in the margin.

THIRD EXERCISE

Methods of looking at communities are presented to the trainees and a library of different methods is made available. The trainees are divided into groups according to the communities to which they have been assigned for field training. They are expected to develop, as a group, the method of exploration they will use for a period of one month.

Objectives

1. To provide trainees with an opportunity to learn how to learn about a community in a way that is relevant to a PCV.

2. To provide trainees with the opportunity to plan a method of exploration that will guide their learning experience during field training.

3. To acquaint trainees with a systematic approach to community exploration during field training, with the hope of increasing their community involvement during the two-year assignment.

4. To acquaint trainees with the importance of preconceptions and personal feelings in familiarizing themselves with different cultures.

5. To acquaint trainees with the difficulties involved in working with a group to accomplish a mutual aim.

Techniques

Now that the need for a systematic approach to community exploration has been created, the staff should present several different methods to the trainees in lecture-discussion sessions. Several methodological sources are cited in Appendix 2. In addition to the holistic approach, referred to earlier, we have suggested the approach developed by Desmond Connor in his book, Understanding Your Community. A sample of a trainee group method drawn up at the VITC is also included (see Appendix 4).

Trainees should have the opportunity to discuss the methods as they become familiar with them. Classes larger than forty make this very difficult for both trainees and staff. It has often been necessary at the VITC to repeat the same session two or three times with small e groups, rather than meet with a class of eighty people.

The library will play a very important role in assisting groups with their plans. A section should be set aside in which all of the suggested readings, sample methods, and group reports from Exercise #2 are readily available. Cooperation in Change, by Ward Goodenough, contains excellent topical bibliographies.

Instructions to Staff

This exercise prepares the trainees for community exploration in greater depth during field training and is the most critical part of the entire training program. Careful planning by the staff will insure the fulfilment of the objectives stated above.

Instruction Sheet #3 should be handed out before the lecture-discussion sessions on methods of exploration. Trainees will be more interested in the sessions if they already know what they are expected to do with the information presented. Usually, six hours are allotted for groups to develop their methods.

The Community Exploration Coordinator should visit every group while they are evolving their methods, to clarify or to explain again the task at hand. Other staff members should also be encouraged to attend, especially if they will be responsible for the group during field training. The staff must emphasize the fact that the responsibility for evolving a method is the group's. Staff members may act as resource people, but should not direct the meetings or influence group members to accept their views on a methodology. General logistical questions concerning field training should be handled in a special session to avoid spending valuable time on a subject not directly connected with Exercise #3.

We have always made a point of explaining that no single method suits the personality of every trainee or the needs of every group. Reading material is made available so that trainees may selectively choose the elements that appeal to them in the different approaches. While some groups have a tendency to look for a shortcut, usually by accepting a method in its entirety, we have found it far more enlightening to trainees when they use a method they themselves have evolved. A group may change their method during field training, but the reasons for any change are important for the group to record and later analyze.

Group meetings during field training have been included in the methods drawn up by the trainees, who foresee the need

to review their impressions, findings, and feelings as individuals. Such meetings are optional, but they do provide an on-going opportunity to evaluate the method in practice, and a chance for trainees to share their experiences. Trainees always seem to plan on meetings, and it has never been necessary for a staff member to suggest them.

Every trainee is required to produce a written product which adequately reflects the way he has used the group's method. His writing should also reflect his feelings about the experience. Many trainees feel uncomfortable writing and will benefit by reading "Hints on Field Notes", included as Appendix 3. Samples of writing are given, and style is not emphasized. Trainees who have done little writing of this kind before should receive special attention in explaining what is expected (see "Evaluation of Field Training"). Writing daily notes should be encouraged.

Instructions to Trainees

Instruction Sheet #3

Preparation for Community Exploration in Greater Depth

Activity:

To plan the method of community exploration to be used by the group of trainees assigned to the same island.

Purpose:

Involvement in thoughtful preparation for an assignment that is intended to provide the following training experiences in some depth:

1. Community Exploration
   a) The problem of becoming acquainted with a community in a way that is relevant to a Peace Corps Volunteer.

   b) The decisions that must be made in choosing an approach to a strange community, and in planning a method of exploration that is relevant to a Peace Corps Volunteer's purposes.

   c) The comparison of results obtained by using different methods of exploration, with a view to assessing their relative merits.

2. Self-Exploration in the Field Role

a) Preconceptions about the community.

b) Initial response: early picture of the community and feelings about it.

c) Final response: later picture of the community and feelings about it.

d) Feelings about self in the field role.

Method:

1) Meet with your island group during the assigned time (check the schedule).

2) Determine through discussion the main elements of the method you wish to use as a group in exploring the island to which you have been assigned, or in exploring one of its local communities. The relevance of the method to a PCV should be kept in focus.

3) Select one or more individuals to prepare a draft of the method emerging from the group's discussions.

Minimum requirements of each method: a) it must yield a substantial individual written product that adequately reflects the way in which he has used the group's method; b) the method must include instructions for reporting in writing on the subjective aspect of the field experience (self-exploration).

4) Do not talk to members of other island groups about your group's plan until after you return to camp from field training.

5) Your group plan must be turned in by (date/time), fully edited, with enough copies for each island group member, your island staff member, and the Community Exploration Coordinator.

Discussion

One of the most serious problems facing PCVs in the field is their lack of knowledge about the area in which they live and work. Few people are blessed with the intuitive sensitivity necessary for the role we are asking PCVs to play. Learning a language, working with a counterpart, and motivating people

to change their traditional ways are tasks that require more than a superficial knowledge of, not only the culture of the host country, but themselves. Exercise #3 in community exploration requires self-exploration in the context of becoming acquainted with a new and different place. Hopefully, it will afford some of the intellectual and emotional preparation a PCV needs before he enters into his long-term assignment.

While the VITC has been extremely fortunate in being able to use Eastern Caribbean islands for field training, other training programs have used nearby small communities and, lately, even host countries for the field experience. The model offered here must be adapted for specific situations, keeping in mind possible alternative ways of realizing the objectives of field training for community exploration.

Typical Problems

The logistical preparations for this exercise are many; confusion has resulted when they have not been carefully made. Instruction sheets, handouts, the group assignments, and the resource section in the library are now prepared well in advance of the method-planning sessions. The pamphlets and books are ordered at least one month before the training program begins to insure their arrival in time.

As mentioned in "Typical Problems" following Exercise #2, the small groups often face problems in accomplishing their objective. This exercise produces even more anxiety, since group members know they are expected to work together during field training. Self-appointed leaders, usually the most articulate trainees in the group, often attempt to persuade other members to accept their ideas, even though they may not be made clear, are not fully understood by the majority of the group, or are off the track.

Different groups attack this problem in different ways. Trainees are often motivated to do more research on their own and return to the next group meeting filled with information which challenges the ideas of the self-appointed leaders. Whether or not the ideas of a self-appointed leader get accepted is not our concern; the group's understanding of ideas proposed by its members is. The staff member may suggest that a chairman be appointed to run the group meeting, but in our experience, the group with the most internal problems usually gains, in the end, the best understanding of methodological problems and their solution. By working out their difficulties themselves, they learn how to achieve cooperation for group action.

Most recently, we met with each island group soon after the methods had been completed. The session was devoted to raising questions to check the group's rationale for their planning decisions and to provoke them to think about possible problems they had not imagined. The purpose of this session is not to alter the methods, but rather to bring into focus areas that might cause concern during field training because of insufficient consideration or lack of a shared understanding among all group members.

The questions raised in these sessions can be categorized as follows:

1. How will you go about obtaining the information your group method defines as relevant?

2. What relationship do you see between the method of exploration set forth in your group plan and your role as a Peace Corps trainee undergoing field training for a month?

3. Why do you consider the aspects of the community singled out by your method, e.g. the family, to be relevant information for a Peace Corps Volunteer?

Specific questions depend on the specific group plans themselves, but the question remains the staff member's tool to expose the group's thought, or lack of thought, and his handiness in using it will determine the usefulness of this exchange.

FIELD TRAINING

Field training is a time when trainees are primarily responsible for their own learning experience. They plan the use of their day just as they do overseas. The opportunity for self-exploration so missing in the normal training situation is a welcome change, and a chance for trainees to evaluate themselves in situations they will face as PCVs.

Community exploration through participation is the primary objective during field training. Task-oriented and relationship-oriented activities assist the trainee to carry out this purpose by involving him in the community. During training, participation serves exploration. After training, exploration serves participation (i.e. involvement). Self-exploration through community exploration is the secondary objective.

In many of the first Peace Corps training programs, trainees were more concerned with "getting through training" than preparing themselves for their tours as PCVs, or determining their suitability for the two-year assignment. Self-exploration during field training makes the trainee aware of the way he is reacting to his new environment, and the influence his personal feelings have on the way he perceives that environment and responds to it. At the VITC, trainees often decide while in field training that they are not really suited for living the life of a Peace Corps Volunteer for two years.

Task-oriented activities are defined as (1) participation in previously existing community activities or as (2) activities initiated by the trainee which are appropriate for the duration and conditions of his visit. Becoming involved in teaching a previously organized literacy class, or accompanying a public health nurse on her rounds, is considered appropriate. Starting a literacy class that will not be carried on, or a pre-natal clinic that will end with the departure of the trainee, is not. In rare cases, it has been possible for trainees to, for example, teach a swimming class for a month during a school vacation or to teach gymnastics to boys preparing for a meet, but care was taken to inform community residents that this was a temporary activity. Projects which require tangible results have always been discouraged.

Establishing relationships with people in the assigned community is paramount. Activities begin in relationships. Since they are central to living and working overseas, we regard relationship-oriented activities as equal in their importance to task-oriented activities during field training. Involvement in

the community depends in large part on how well one is able to form relationships with its residents without constantly seeking out other trainees or expatriates to lean on. Field training should provide the trainee with the opportunity to discover for himself what community involvement means.

Field training at the VITC has always been located in the Leeward and Windward Islands, where trainees live with host families for a month. Groups numbering between ten and fifteen trainees are sent to as many as six different islands, each with an "island staff member" functioning very much like a Peace Corps Representative in a host country. Language teachers accompany the group and classes are held for approximately four hours a day, depending on the language being taught and the logistical problems of transporting trainees to a central place. While it has proven very difficult, we have always made the effort to hold classes four hours a day to insure continued language-learning during the field experience.

Usually, trainees have decided to keep daily observational notes as called for by the group method. The island staff member collects these writings weekly and keeps them in a secure place to avoid any problems that might arise if they were lost. He meets with each trainee individually after reading his notes and gives suggestions, using "Hints on Field Notes" as his guide. Guidelines for gathering information through indirect interviewing, and other techniques, are also provided, drawing on Evaluating Development Projects (UNESCO, 1965) and other sources. In these conferences, we have also found it advantageous to give "feedback" to the trainee concerning his performance in meeting the objectives of field training.

The staff member primarily responsible for the community exploration component has usually traveled to all of the training islands to meet with both staff and trainees. The purposes of his visit are (1) to get an overview of how each group is progressing in carrying out its method, (2) to assist the island staff member in reading field notes and making suggestions about them, and (3) to evaluate the performance of individual trainees. The instruction sheet for preparing the group report (#4) is handed out during his visit and questions are answered concerning this exercise (see next exercise).

Field training has lately become an integral part of many Peace Corps Training Programs around the country. Our intent in this manual is to discuss the design of field training and its objectives at the VITC, with the hope of providing ideas and methods for those concerned with designing programs to reach similar goals.

Evaluation of Field Training: Procedure and Criteria

Procedure:

Returning to the VITC from the first field training period, the staff realized that they lacked pertinent evaluative information because no clear-cut criteria for evaluation existed before the experience. Before our next program, we prepared a list of criteria in the form of questions the staff member would ask himself concerning the performance of each trainee. The following questions reflect the objectives of field training as set forth in the preceding paragraphs and assist the staff in evaluating trainees objectively and uniformly.

Criteria:

1. What type of task-oriented activity did this trainee undertake? (For example: youth work, teaching, clinic or hospital work.)
   a) Has he taken the initiative to find out what on-going activities exist in the community?
   b) Has he made any effort to participate in one or more on-going activity?
   c) Has he kept in mind the conditions under which he is engaged in short-term participation (time, etc.) and made appropriate decisions about what he ought to do and how he ought to do it?

2. What is the trainee's attitude toward the situation in which he finds himself?
   a) Is he a chronic complainer?
   b) How does he get along with his fellow trainees as part of a group?

3. What progress has the trainee made in developing relationships with people in the community?
   a) Has he become well acquainted with his host family? Does he seem to be accepted by them? Does he accept them?
   b) Has he used family contacts to extend his circle of acquaintances?

4. What progress has the trainee made in carrying out his group's method of exploration?
   a) Have his field notes been turned in weekly?
   b) How much effort does he seem to have expended in writing these notes? Does the information gathered seem valid?

5. On the basis of this trainee's performance during field training, should he become a PCV? Why, or why not?

FOURTH EXERCISE

Members of each field group present the results of their individual community exploration for incorporation into a group report.

Objectives

1. To compare individual use of the group's method, ways of seeing the community, findings, impressions, and feelings about the experience.

2. To compare the different group reports.

3. To discuss questions and findings arising from the comparison of group reports.

4. To provide trainees with the opportunity to evaluate critically the methods used by the various groups, and to choose whatever in these methods may seem most valuable.

Techniques and Instructions to Staff

By this time, trainees are used to following instruction sheets, working as a group, and accomplishing common goals. Instruction sheets for this exercise (#4) should be distributed by the same person who visits all field sites no later than one week before trainees are due to return from field training. Usually, one or two meetings are held the last week in the field and four to six hours are allotted for completion of the reports during the first few days after field training.

A group recorder is elected. He is the person primarily responsible for taking notes and preparing the final document, but he may use the individual daily notes of each trainee and assign sections of the report to be written by other members of the group. A special instruction sheet (#4b) should be given to the recorder. As in exercise #2, a meeting with the recorders to answer any questions and clarify the instructions is helpful. The instruction sheets should be followed as closely as possible.

The analysis of reports can be handled in various ways. We have in the past required the recorders to present an oral summary of the report to the entire group followed by a discussion, but this has proven to be too time-consuming and boring when five or six recorders each speak for, say, twenty minutes. (See typical problems.) In our current program we are planning on having pairs of groups exchange their reports

with a view to preparing a written analysis to be presented orally at a meeting of the two groups. In this manner, three different sets of groups will meet at the same time, each group being interested in the other's analysis. A new instruction sheet will be necessary for this procedure. Since the groups will be smaller, the discussion will be focused more on the needs and concerns of all the participants. One staff member will be present at each meeting to guide the discussion along the lines outlined in the instruction sheet. Such an instruction sheet should contain the following directions:

When preparing your analysis of the group report, keep in mind the following:

1) Do you think the picture of the community presented represents information a Peace Corps Volunteer needs to know?

2) In your estimation, what important aspects of the community are missing from the picture or not fully covered?

3) How well were the objectives of the group method met during field training?

4) Were there any changes in the group method? If so, why do you think they were made?

5) What effects did personal preconceptions and feelings seem to have on exploratory activities of the group, as reflected in the group report?

6) In the light of your own experience, what were the good and bad elements in the method used by the group?

7) What questions concerning your analysis, or the experience as a whole, do you feel merit discussion?

One other alternative to the two techniques already mentioned for analyzing the reports is to invite a qualified social scientist to read the reports and present his critique, using the seven points listed above as guidelines.

Instructions to Trainees

Instruction Sheet #4a

Activity:

Members of each field group present the results of their indivi-

dual community exploration through participation.

Schedule:

Meeting must be scheduled on (alternative dates near the end of field training).

Purpose:

To compare individual use of the group's method, ways of "seeing" the community, findings, impressions, and feelings about the experience.

Method:

1. The group selects a recorder who will take notes on the meeting in preparation for compiling a report on behalf of the group following its return to St. Croix.

2. Each group member will present a short systematic report of the following:

   a) A picture--or sketch--of the community which he believes relevant to a Peace Corps Volunteer.
   b) The way in which he carried out the group's method of exploring the community.
   c) The preconceptions he had about the community before his sojourn, and the changes in those preconceptions resulting from the exploratory experience.
   d) His feelings about the experience, e.g. people, their attitudes and actions, their response to him, their material culture, the physical setting, and his feelings about his field role.

3. The group next attempts to reach agreement about the following, agreeing to disagree where necessary:

   a) A picture of the community that would be relevant to a Peace Corps Volunteer.
   b) The best method(s) of exploring this particular community.
   c) The influence of preconceptions on the way the community was seen by the group's members.
   d) The influence of personal feelings on the exploratory activities of the group's members.

The recorder is to note all disagreements, as well as agreements, that seem significant.

Instruction Sheet #4b, which contains instructions for the reporter, will be distributed when you return to St. Croix.

Instruction Sheet #4b - Recording & Reporting
(for recorders only)

Activity:

To record and report, in summary form, the experiences of the field groups.

Purpose:

To report agreements and disagreements on the topics outlined in instruction sheet #4a, method 3, a to d.

To increase awareness of how different group methods evolve by comparing the methods used and the results obtained.

Method:

1. Prepare written reports on the agreements and disagreements in your group on topics a to d outlined in Instruction Sheet #4a, method 3. Reports should be turned in (date/time).

2. Recorders may select members of the group to write portions of the report if they so choose.

3. Parts of the individual notes kept by group members may also be used in compiling the report.

Instruction Sheet #4c (to be prepared if groups are to analyze each other's reports)

Discussion

Exercise #4 is designed for trainees to share their learning experiences from field training. Many hours will be spent informally recounting episodes familiar to those acquainted with the process of learning about another culture. The small discussion groups and reports are only a formalized way of bringing these experiences into the open for all to hear, enjoy, and hopefully to profit from when they next encounter the intellectual and emotional complexities of becoming culturally aware.

Typical Problems

We earlier suggested that Instruction Sheet #4a and #4b be distributed by one person. This has been the responsibility of the field staff members in the past, but because for one

reason or another the sheets were not always distributed, groups have sometimes lost valuable time in preparing their final report. Presently, the Coordinator for Community Exploration distributes all instruction sheets.

Oral group reports should not present problems with training groups numbering no more than, say, forty. However, larger programs will find it very difficult to interest all of the trainees in quietly listening to five or six recorders present their reports, especially when some are concise and pithy and others ramble in the bushes. The lively discussion which should follow is impossible with tired and bored trainees. The alternatives are found in the instructions to staff above.

Groups have always been very concerned with what to include in their reports, especially when sketching "a picture of the community relevant to a PCV". While this is a valid concern, it is one which they themselves must answer by deciding what they think is relevant. We do not expect reports to contain long, in-depth descriptions of the community, but rather concise summaries of the elements that should concern a PCV.

FIFTH EXERCISE

Each trainee prepares a method of exploration he might use as a PCV to become involved in his host country community.

Objectives

1. To foster the PCV's thoughtful anticipation of various aspects of community life.

2. To provide the PCV with the impetus to think in advance about how he can acquire the knowledge he will need to be a productive participant in the life of the host country community where he will work.

Techniques and Instructions to Staff

Instruction Sheet #5 should be distributed immediately after Exercise #4 is completed. The trainee will need approximately four hours of individual time to prepare his method. Time should be provided during the regular classroom day. The entire training program has presented the trainee with experiences he can draw upon to develop a method of exploration. Staff members can be of great assistance by acting as resources. The library should contain the group methods, group reports, and copies of all handouts from the entire program for resource material to be reviewed and revaluated by the trainees.

The methods are more likely to be referred to overseas if they are clearly handwritten or typed. Samples of methods might be retained for use as resources in future programs, or forwarded to the Peace Corps Representative overseas for his information.

Individual staff-trainee meetings to discuss each individual's proposed method will be time-consuming and probably impossible in the last week of a program. An alternative is for staff to meet with small groups of trainees and review the general questions and problems that arise after analyzing the methods. If field training groups are kept intact for this purpose, the staff member will be well acquainted with each member and his questions are therefore more likely to be trenchant.

The questions listed for the analysis of reports in exercise #3 will be helpful, but by now the staff members will have a series of their own questions resulting from their observations of field performance and the problems trainees encountered in following the prepared group method.

Instructions to Trainees

Instruction Sheet #5

Activity:

To plan the method of community exploration to be used by the individual PCV in his host country.

Purpose:

To prepare each trainee for the community exploration necessary for effective participation in the community to which he is assigned as a PCV.

The following questions should be considered in developing your method:

1. On the basis of what I have learned during training, what approach should I use to become acquainted with my community?

2. From my field training experience, what elements of a community are most relevant to my role as a PCV?

3. From my experience, how may my personal preconceptions and feelings about culturally-different people influence my efforts to become acquainted with the community?

4. What kind of information should I record and how should I record it?

In preparing your method, keep in mind that once you have entered a long-term working relationship, the emphasis shifts. The purpose of exploration will be to increase your effectiveness as a participant in various aspects of community life.

Method:

1) Use the allotted time to evolve a method and prepare a copy. It should be neatly handwritten or typed on an 8 1/2 x 11 sheet and submitted by (date/time).

2) Meet in small groups with the assigned staff member at the appointed time to review problems and questions arising from staff analysis of the individual plans.

Discussion

Most PCVs arrive in their assigned communities with little commitment to familiarize themselves systematically with their new surroundings. Hopefully, this final exercise will complete their preparation for this task. The first few months of a PCV's tour are often the most difficult, especially when the tangible results he craves in the beginning fail to materialize. If a training program can prepare a trainee to feel he has accomplished something by learning about the culture of the host country (which of course includes learning the language), frustration can be substantially reduced. Furthermore, through building his fund of knowledge, he enters into increasingly rewarding relationships.

Future training programs will benefit from PCVs learning more about the culture of the host country. While Peace Corps offices overseas are well stocked with plans on how to build bridges, schools, and roads, rarely is there any useful information available on the cultural attitudes and values that hinder building projects. With better training programs, that problem might be solved.

Typical Problems

The last few weeks of any training program present difficulties in attaining the objectives of Exercise #5. Trainees are concerned with selection and their departure for the host country. Consequently, to draw them into it, this last exercise should be presented as an aid to making their first few months overseas a more comfortable and productive period of time.

Staff members are also preoccupied with selection during the final weeks and have less time to spend with the trainees. The responsibility of reading the reports and meeting with the trainees becomes all the more difficult since the program is almost over. Every effort should be bent to make this last exercise a major contribution to the effectiveness of a PCV's two-year tour of duty.

PART II: GOALS AND RESOURCES

GOALS

Assuming that those who look into this handbook already share our general training goals, the method has been presented first. Having done this, it seems necessary to state our goals explicitly. What are we trying to accomplish through this method of training for community involvement? What do we expect to happen to the trainee by the time he completes the five exercises presented in Part I?

In attempting to answer questions of this kind, we have been able to define five principal goals. Without elaborating them at length, they are:

1) To enlarge the trainee's acquaintance with his human environment and its interaction with the natural environment. The aim is, above all, to develop his sensitivity to the community's values, its patterns of relationship, and the symbols through which individual and group behavior is influenced. The emphasis is on application, on knowledge useful in the PCV's role(s) in the host country.

2) To enhance the trainee's awareness of himself--his purposes, his preconceptions, and his emotional response to others who are culturally different.

3) To help the trainee learn (a) how to extend and order his information about communities through the development of observational skills and (b) how to use his observations in a way which will increase his effectiveness as a Peace Corps Volunteer and, as an individual, his understanding and enjoyment of the community.

4) To sharpen the trainee's ability to plan programs, projects, and activities which adequately take into account the cultural context in which he is working and the available human and natural resources.

5) To expand the trainee's capacity for leadership in situations where the needs and interests of people, persuasion, and personal rather than official authority will determine his success in stimulating cooperative community action.

The Trainee Himself

It is a truism to say that every participant brings to a training program interests, experience, and knowledge which can be used as a resource for learning. Actually tapping the resources available among the trainees themselves is another matter. Recognition of the ability of trainees to play an active part in the learning process often exists more in theory than in practice. It is not intention, however, which is most often at fault, but organization. Learning methods must be used which elicit maximum participation on the part of the trainees themselves. Our experience seems to demonstrate that--at least within a short, intensive program--this can best be done by (1) designing individual and group exercises; (2) establishing a framework of clear objectives and procedures; and (3), within this framework, allowing a wide latitude for individual and group choice. Focus and productivity are maintained by two simple but effective controls: (1) the instructions for each exercise and (2) each group's own binding decisions and plans.

In our experience, the small field training group provides the setting within which the individual can most fully realize training goals. The group is self-directing within the limits of the method. The group's needs change from time to time as the demands on it change. At different times different members will have more, or less, to contribute. As the demands change, the group's leadership needs also change. Leadership roles are altered by new circumstances and new leaders emerge to meet them. It is rare indeed that every member of a field training group has not actively exerted influence on his associates by the time their seven or eight weeks of close collaboration has ended. Noticeable absence of the group's influence on the individual is equally rare, as is one individual's domination throughout the group's life.

The Staff

It is, of course, possible to staff a program without measurably adding to the resources that the trainees themselves bring to it. The staff's formal preparation, practical experience, ability to organize the learning process, capacity for enlivening communication, and their attitude toward trainees--these factors, taken together, determine the quality of the staff as a training resource.

The climate of the training program itself will be deter-

mined largely by the attitudes, performance, and style of the staff. Nothing is more important. The following criteria suggest the qualities to be sought in the selection of staff and cultivated in their training:

1) A director and staff who realize the importance of cross-cultural community exploration to the practical effectiveness of the PCV.

2) A staff willing to play an active and responsible role in training for community exploration in addition to their other duties.

3) A staff willing to devote their time, both formally and informally, to answering the questions and building the confidence of trainees who are preparing to live and work among culturally different people. There is always, in our experience, more apprehensiveness among trainees than is immediately apparent. It is often articulated as worry about practical matters and trivia.

4) A Coordinator for Community Exploration Training who has an open mind regarding various approaches to becoming involved in a community and its development. He should be a person who does not claim to possess "the" method and who is willing to experiment with the suggestions of trainees and change his methods and techniques accordingly.

5) A Coordinator who has more than a superficial knowledge of the meanings of concepts such as "culture", "social structure", "social change", etc., and is able to communicate his knowledge to trainees, many of whom are unfamiliar with language of social science and the reality it represents. At the same time, the Coordinator should be capable of translating the concepts into ordinary words.

6) A Coordinator who is aware of various methods of exploring a community systematically and interpreting information in a way that will be useful in planning and carrying out action programs.

7) A Coordinator whose easy rapport with people enables him to make sound arrangements for field training in an American subculture or a foreign culture.

8) A staff who evaluate trainees in terms of all of the primary criteria for effective community participation. Among these are: (a) attitude for establishing good relations, (b) practical accomplishment in using technical skills,

(c) knowledge of the local culture and why the social system functions as it does, (d) imagination and resourcefulness, and (e) personal durability and resilience.

9) A Field Assessment Officer willing to allow trainees to learn through failure as well as success. This requires, even within the short span of a three-month program, a "developmental" attitude which recognizes that the final evaluation must be based on the evidence accumulated through the several stages of training. Clearly, the FAO must understand the impact of the trainee's encounter with a strange culture or subculture and assess his performance accordingly. He must, for example, be willing to allow field notes to stand as a private communication between the trainee and the responsible staff member.

Training Communities

In both the first field exercise and later in extended field training, the community in which the trainee is placed provides an unrivaled resource for training him in the realities of cross-cultural encounter.

What, for training purposes, is a "community"? The definition depends on the boundaries it seems most expedient to draw without doing violence to either common sense or basic theoretical criteria. Above all, it should have both a territorial and social identity for its residents themselves. In practice, it may range from a rural hamlet or a city neighborhood, to a relatively self-contained town, to an island. Or it might be defined as an ethnic group within a territorial community. Nor can the larger social context within which the community exists be ignored. In the end, the PCV is inevitably called upon to achieve an adequate understanding of the national "community" to which he has been assigned. It is this understanding, after all, that makes it possible for him to grasp the impact of larger social realities on the local community in which he is working.

In asking the trainee to explore a community and formulate a picture of it which can be communicated to others, the following questions must be satisfactorily answered in selecting actual field training sites:

1) Is it possible, within the time and other limits of the field training period, for the trainee to gain an acquaintance with the community which is sufficient for training purposes?

2) Is the community's culture sufficiently different from the trainee's own culture to avoid the problems of unresponsiveness which arise in familiar surroundings. Exploration of the familiar is no less rewarding, but it requires a degree of observational detachment and sophistication with which most trainees do not come equipped.

3) Do social, economic, and technical problems exist in the community which are similar in significant respects to problems which the PCV will confront in the country for which he is being trained?

4) Are ordinary members of the community likely to be sufficiently responsive to the trainee who intrudes himself, however considerately, into their lives? Is it possible that the community has been saturated with trainees, with the result the typical local reaction has become resistant or routine?

5) Is the community adequately accessible from the standpoint of both time and expense?

6) In the case of extended field training, can housing arrangements be made that will cause embarrassment to neither the host family nor the trainee?

7) Can arrangements be made for the trainee to practice his speciality, e.g. teaching or nursing, under adequate supervision?

8) Is there sufficient understanding on the part of key leaders, both official and unofficial, of the purposes of the training group?

9) Has the public been adequately informed about the group? Is it clear to everyone that the community is being asked to contribute to the training of Peace Corps Volunteers who, while they will give what they can in return, will only be present in the community for a short time?

Media and Materials

In our view, media are most useful to supplement the resources discussed above. A case study on film, a kinescope of one of the training groups at work, a taped interview with a community resident--all of these vary the sources which provide stimulation for the group's self-directed activity and creativity. None of them is a substitute for it.

Neither is the lecture, the most persistent method of communication, even in Peace Corps training (where trainees are sometimes lectured that they should avoid lecturing to the people among whom they will be working). We have, with a few exceptions, abandoned the lecture as a technique of verbal communication in training for community involvement. This does not mean that the staff stops talking when its words are needed. It does mean that monologues are held to a minimum. Beyond lectures in which alternative methods of systematic community exploration are summarized, the staff analyses come nearest to lecturing: group pictures of communities (Exercises #2 and possibly #4) and methods of community exploration (Exercises #3 and #5).

Indirect field interviews, group exchanges about their experiences and plans, staff comment and questions, case-study discussion--these are the primary forms of verbal communication. Add to these visual observation, the participatory use of the body (e.g. gardening or building or dancing), film, etc., and it is clear that a variety of media is possible. Variety does not, however, mean looseness. We have tried increasingly to use the medium and technique of presentation best suited to the particular purpose.

Trainees make use of two kinds of material: reading material and fabricating material. While an extensive library should be available, there is little time for reading in an intensive training program. Consequently, all essential reading matter is summarized and made available in handouts. Trainees are urged to read in the references that are most accessible to their understanding, so that both their theoretical knowledge and their ability to apply it can be substantially enlarged in a short time. Five types of reading material predominate: (1) readings in methods of systematic community investigation and the interpretation of data; (2) readings in the history, culture, and public affairs of the country for which the group is being trained; (3) readings in American studies; (4) readings in the culture or subculture of the field training community; and (5) readings in the technical speciality in which the trainee is developing skills.

Fabricating materials are, of course, those that are necessary for the practice of the trainee's prectical skills, e.g. wood, thatch, and screen to build chicken coops. Every effort is made (a) to provide the kinds of materials which will be most available to the PCV in the host country and (b) to equip him with techniques of construction or use that can be most easily taught to the people with whom he will be working abroad.

PART III: INTEGRATION OF COMPONENTS

As each new training program is planned at the VITC, someone always raises the question of greater integration, of a closer relationship between the different components. In addition to community exploration, these consist chiefly of studies of the host country's culture, interpretations of American culture, the acquisition or adaptation of technical skills, and language study. The latter consumes, of course, more of the available time than any other component.

Integration in training programs or college curricula is often proclaimed as a virtue. However, it is far easier to enunciate than to achieve. Efforts have been made at the VITC to relate community exploration to cultural studies (sometimes under the label "cultural exploration"). This was most fully accomplished when we were training for the Leeward and Windward Islands of the Caribbean. The reason is obvious. The situation was similar to in-country training, indeed it was training in the cultural region where the trainees were to be assigned for their two years of service. But how can training in the West Indies for community exploration be tied into West African cultural studies?

Our hunch, which we intend to put to work in the future, is that community exploration exercises can be much more closely related to study of host-country culture if that culture is broken down into the same aspects which the field training groups will be exploring in their field training communities.

Using this approach, phase one of cultural studies would take place before field training. The presentations of specialists on the host country and reading assignments would be directed to the major aspects of the culture and the way in which they interact to form a system. If, for example, the KEPRA model were used, the following aspects would be examined: kinship, economics, politics, religion, and association.

Phase two would be scheduled after field training. The object would now be to compare these five aspects of the host country's culture with the same aspects of the culture of the training community. <u>This should be done by the field training groups themselves.</u> After their work has been completed, if someone knowledgeable is available, the reports of their conclusions can be analyzed and the specialist can himself comment on the cultural similarities and differences as he sees them.

It seems to us that it is also possible to achieve a closer

relationship between technical training and the community exploration and cultural study components.

For example, consider nursing and public health. Before field training, the trainees in such a technical specialty could be introduced to the way in which cultural values and attitudes in the host country affect feelings about the body and its functions, disease, sanitation, etc. Even prior to attitudes stands the question of traditional concepts of illness and its causes and traditional definitions of health.

During field training, trainees in these specialties could explore the ways in which beliefs, values, and attitudes influence nursing or public health practices in the training community. Meeting several times as a skill group, they should be able to develop adequate awareness of how traditional culture influences the application of new techniques to old problems. Once again, comparison of the host country and training community cultures would seem to be the best way to assure systematic group attention to relevant questions.

In language training, dialogues could be designed to focus the trainees' attention on major aspects of culture and how the language embodies modes of thought. For example, questions such as the following have an immediate bearing on several ingredients of a culture:

"What do you call your mother's brother's son?"

"What jobs are women's work?"

"Who runs this village?"

"How does a man show respect for his ancestors?"

"Is there a sports club here? a credit union?"

In addition to interweaving culturally weighted material of this kind throughout language training, we hazard that it would accelerate the student's learning about the culture if dialogues were explicitly designed to deal with those aspects of the culture about which the trainee should possess basic knowledge.

This discussion of the problem of integration and possible methods for the achievement of greater integration is not intended as a counsel of perfection. However, we are convinced that a concentrated staff effort to design and conduct a well-meshed program can be successful.

The keys to success are three: (1) the quality of the staff, (2) the way the staff work together, and (3) the actual design of the training program.

Each program should be planned by experienced representatives of the several components. The design should include the explicit expectation that all staff members will participate in community exploration and cultural studies, serving primarily as advisers to field training groups. Finally, the staff should meet regularly for organized review of the program's progress, venturing to change the design wherever the argument is compelling.

PART IV: SUMMARY RATIONALE

A training handbook is not the place to be long-winded about the theoretical arguments behind the method of training it makes available for trial by others.

However, we do not want to side-step our responsibility to provide at least a brief rationale.

In our view, then, the method of preparing Peace Corps trainees for community involvement through community exploration has at least the following strengths:

1) It emphasizes and requires a large degree of participation on the part of the trainees. Such participation is consistent with the methods of cooperative action which they are being taught to use in their work with groups and communities in the field.

2) Generalizations about the community as a culture and a social system are built on the individual trainee's actual community exploration. That is, concepts are in part elicited from the trainee. This arouses interest in both the theoretical and practical aspects of social change and community development, with the result that the trainee becomes more highly involved in the learning process than he otherwise would.

3) The problem of misleading preconceptions is defined through actual experience. Particular preconceptions are not only revealed, but corrected through the reactions of fellow trainees.

4) The problem of biased perception is defined and corrected through dialogue between the trainees that subjects to comparison their different pictures of the training communities.

5) The trainee learns that community exploration can be carried out through participation in community activities, and that his ability to learn more about a community in this way will later enhance his effectiveness as a PCV. "During training participation serves exploration; after training exploration serves participation."

6) By giving trainees the option of adopting, revising, or rejecting the interpretive models presented for their use as tools in community exploration, their resistance to "social scientism" (as many of them see it) is abated and they are then in a better frame of mind to accept the usefulness of such tools for (a) recognizing social facts relevant to community work and (b) understanding the interaction between one aspect of community life and another.

Appendix 1

TIME AND SOURCE SHEET: SAMPLE ENTRYS

NAME: Peace Corps Trainee (Male)

COMMUNITY: Tamarind Village

TIME	TYPE OF ACTIVITY	RESULTS OF ACTIVITY
9:00-9:50	Visual observation of assigned community	Observed: 30 houses with aluminum corrugated roofs mostly two-room structures of thin plywood - several houses made of aluminum roofing material - outside latrines, but not for each house. People friendly, but very inquisitive. They were staring at me. Community is 5 miles from nearest paved road - one provision store - two small rum shops.
10:00-12:00	Conversation with woman doing wash	Young Puerto Rican named Maria, 21 years old, 4 children, husband a taxi driver. Both left San Juan 5 years ago. Maria says, "I must wash every day; my children's clothes should be changed twice a day". Says husband is very jealous; asks why I'm here - "what is Peace Corps?" Also says community is hostile to Puerto Ricans.

Appendix 2

SOURCES

METHODS OF COMMUNITY EXPLORATION

Listed below are the references to which trainees at the VITC have been referred. In addition, methods of community exploration prepared by previous training groups have been kept on file.

Community Development Counselling Service, Inc.: Remote Areas Development Manual. Arlington, Virginia, 1964.

Desmond Connor: Understanding Your Community, Department of Sociology, St. Francis Xavier University, Antigonish, Nova Scotia, 1964.

John Donoghue: File of mimeographed documents on the holistic approach to community development. This material may be available from the Department of Anthropology, Michigan State University, East Lansing, Michigan.

F.T. Hall: The Silent Language. Fawcett Premier Books, Greenwich, Conn., 1961.

A.S. Hernandez: Community Development Handbook. Guatemala City, 1964. Available from the Office of Training, Peace Corps, Washington, D.C.

Oscar Lewis: Introduction to La Vida. Random House, New York, 1966.

THE TRAINING METHOD

The experiments carried out by John Donoghue at Michigan State University and Phillips Ruopp at Antioch College have been the chief influences on the method of training for community involvement through community exploration at the VITC. Their work is reported in the following documents:

Meridan Bennett: "Training Peace Corps Volunteers for Community Development: The Holistic Approach". Office of Training, Peace Corps, Washington, D.C., 1965.

Phillips Ruopp & Edward Schoenberger: "Preparation for Experience Abroad: Report on an Experimental Course." Antioch College, Yellow Springs, Ohio, January 196[illegible]. Available from Phillips Ruopp, care of the Office of Training, Peace Corps, Washington, D.C.

Appendix 3

HINTS ON FIELD NOTES

Every trainee is faced with the responsibility of writing about his training community in whatever form or method his group suggests. In the past, we have found field notes to be most valuable for trainees when they contained the following:

1. Objective descriptions of the human, man-made, and natural aspects of the community.

2. The images that people themselves have of the human, man-made, and natural aspects of the community.

3. Your objective reaction, or how you feel about what you perceive.

4. The initial reactions of the people to you, and to what you say and do.

5. The sources of information.

Look first at the most obvious things. Examine them carefully until you are able to adequately describe what you see, or what you think you see. Consider asking yourself the following question: what meanings do the "obvious" things have for members of the community? Look also for the unusual, but remember that what you see as obvious or unusual is determined by your own past experiences.

Once you have established relationships with community residents, describe how they see themselves, their environment, and you. These "images" are important for you as an outsider to grasp in arriving at a picture of the community which has some resemblance to the way in which the community's residents, its insiders, see their community.

The sources of your information should be listed. This will provide you with a list of key informants, a chance to test the validity of the information given you by one person by checking it against information from another, and a written reminder of how and where you obtained your information.

The field experience given as Example 1 was written by a trainee who did his field work on Montserrat. It is followed by an analysis of how the trainee's notes satisfy the five criteria above.

Since every person has a different style of writing, do not feel you must write in a fashion similar to that of the excerpt in Example 1.

To illustrate other approaches, we have included two other examples of writing. In Example 3, a trainee chose to write her findings in outline form (notice the absence of personal feelings). Example 2 shows a combination of findings and personal feelings in narrative form. While both of these styles have their merits, you may choose to write in any style with which you feel most comfortable.

Keep in mind the five points listed above when you read Examples 2 and 3 and analyze them accordingly.

EXAMPLE 1

I walked into the market area and looked around at things for sale and the people selling them. There were only five sellers in a small, tin roof, open-sided building about 150' by 150'. The women were friendly enough in telling me what was for sale, but I was anxious to engage in deep conversation and felt frustrated because I couldn't.

Finally, I walked up to one elderly woman and talked first about yams for awhile. Then I pulled out a sealed envelope containing some silver bracelets I'd just purchased. She was wearing four herself so I commented on how attractive her's were and tore open the envelope to show her mine. She asked how much they were, and I told her. "It's a good price for such fine silver", she commented. I told her they were for my girl friend and she asked if I intended to marry her. I told her I wasn't sure and she advised me to make sure before I took such a step.

Until then, I had been leaning over and talking to her, but then I pulled up a box and sat down. We talked of children and she told me of her 13 scattered all around the island. "It's good to have that many", she said, "because they will always take care of you." About two minutes later, a man passed by with five fish wrapped in paper. He gave her three and kept two for himself. "See what I mean?", she said, "That was my son."

There she was, surrounded by yams, sweet potatoes, fish, garlic, and me. I asked about the different colored yams and she cut them open for me to see. We talked about cooking and she told me one must have variety. "Take chicken: it can be fried, boiled, and roasted with dressing." I confessed that fried was my favorite. She said she couldn't eat fried things because of a bad heart and rheumatism. She will be 71 in spring

and her heart beats very quickly now.

"Heaven is a place I've always thought of", she said. "It's not easy to get there, but we must always keep trying; kindness is one way to get there".

Her husband died in 1940 by drowning in Antigua. When I asked her if she had been without a man for that long, she pointed her finger up towards the sky and said: "Not really, he takes care of me".

A lady came by and she gave her some yams and sweet potatoes. I pointed out she was losing money by doing that and she told me how this woman was a stranger from Trinidad and needed help. "Besides", she said, "I can be happy without money".

Analysis of Example 1:

1. <u>Objective description of the human, man-made, and natural aspects of the community.</u>

   There were only five sellers in a small, tin roof building about 150' by 150'. The women were friendly enough in telling me what was for sale, but I was anxious to engage in deep conversation and felt frustrated because I couldn't. There she was surrounded by yams, sweet potatoes, fish, garlic, and me.

2. <u>The images the people themselves have of the human, man-made, and natural aspects of the community.</u>

   She said I should make sure of my choice before I get married. "It's good to have 13 children", she said, "because they will always take care of you".

   "Heaven is a place I've always thought of", she said. "It's not easy to get there, but we must always keep trying; kindness is one way to get there".

   "Not really, he takes care of me".

   "I can be happy without money".

3. <u>Your subjective reaction, or how you feel about what you perceive.</u>

   I was anxious to engage in deep conversation and couldn't. Finally, I walked up to one elderly woman and talked first about yams. Felt frustrated until then.

4. <u>The initial reaction of the people to you, and to what you say and do.</u>

"The women were friendly enough in telling me what was for sale, but wouldn't engage in deep conversation".

5. <u>The sources of information</u>

Visual observation. A conversation with an elderly, rheumatic market woman in Montserrat.

The foregoing is just one example of the elements that go into making field notes useful. Many examples are not as well written but are just as useful. Do not be overly concerned with your style of writing. A well written piece is much easier to read, but does not necessarily present more information or show a larger degree of involvement.

Trainees in the past have carried 3 x 5 cards in their pocket or purse to jot down observations as soon as it is appropriate. It is much easier to transfer these notes at a later date than to expect your human memory to recall something that happened days, or even hours, ago in a precise fashion.

Be sure that your field notes are kept in a safe place. If a member of your host family were to read them, your notes might be misinterpreted. Your field notes should be as precious to you as your personal diary.

EXAMPLE 2

Did you ever have "One of Those Days"?

Well, today it was my turn. I fell (quite literally) out of bed at 5:45 this morning after a restless night. I picked myself up and stumbled into the bathroom where I promptly stubbed my toe on the shower stall. At this point, had I been awake and in full possession of my reasoning powers, I might have called it a day and returned to bed. Alas, no such luck!

After an excellent breakfast (which gave me false hope) I went to language class where I was bombarded with five-mile-long sentences which made me feel as though I'd forgotten all the Gujarati I ever knew. Then we had a quiz, which seemed to confirm it!

Then came the high point of the day--I went to the Court-house to see a trial. The trial involved two fellows who were

charged with catching and selling seed lobsters. They were caught with the lobsters at the airport, ready to ship them out. It seemed to be open and shut. Well, such was not to be the case. The defendants hired a lawyer from Amerigo and he was dazzling. The State, on the other hand, was represented by a Sergeant on the police force, because the prosecutor didn't show up. As it turned out, the charges had to be dropped because the defendants were charged under the wrong Ordinance. I understand that the lobster fishermen in Island Harbor are having a big party tonight to celebrate their "Victory"!

I was rather discouraged at this point, and decided to go to the beach and relax. Well, no sooner had I set foot on the beach, when every rain cloud within fifty miles of the beach let loose. Needless to say, I lost my ring! I returned home tired, wet, and discouraged, with nothing more to look forward to except an evening divided between language class and my daily report. This day has been the low point of my training. Yet, even now, in writing about it, I am beginning to feel better because, as I look at it in black (blue) and white, I begin to see it as it is. My depression was caused by a lot of little isolated incidents that in and of themselves meant nothing. It was caused by the fact that they all came together ... and so to bed.

EXAMPLE 3

I. Economics

A. History

1. Fishing is usually done on an individual basis
2. Poultry meat comes in from Turtle Island
3. Eggs are received from individual's own home
4. The business establishments consist of taverns and hotels
   a. Little Heaven Hotel opened in 1964, employs 200 people, 70% from this community.
   b. This hotel provides Island employment directly and indirectly by bringing more people to the established businesses.
5. There are no retail stores per se
   a. A supermarket is now being built by the Island's elected member of the council, Dr. Smith.
   b. Food is bought in Turtle Island.
   (Once a week a barge comes over with supplies. Fish, eggs, vegetables, goat meat are available.)

B. Space Relations

1. There is bartering and sharing
2. Dependents on other islands

C. Resources

1. Natural: ocean, beautiful beaches, breeze
2. Man-made: hotel, roads, airport, harbors
3. Human: population of 800, mostly educated above the 7th grade; skilled in driving tractors; no professional people besides the nurse.

   a. Mrs. Brown - "One of the teachers never got through the 7th grade." "The hotel gave people jobs, they were moving away before that."

   b. Vernon White - "Most of the people in the North bay area work at the hotel."

   c. One report has it that maximum pay for local people at the hotel is 1200 dollars a year.

D. Technology

1. Production of meat is casual
   a. Almost all houses own goats, pigs, chickens, ducks. When they are grown, they are slaughtered.
   b. These animals roam around gathering their own food.

      (1) Our scraps go to the chickens
      (2) Cows on the road going from field to field

2. Markets for these goods do not have to be sought - friends and relatives share

3. Goods are transported by jeep
   a. Families share jeeps.
   b. Rogers sold their old truck for $1,000 to a cousin. They bought a new Land Rover in Turtle Island.
      (The plan is to haul goods, gravel, and people.)

4. The hotel owner donates money to the government to be used on road construction
   a. "His" road will connect the two sides of the Island when it is completed.

b. Five years ago, before the hotel, most of the people in the valley lived by the tavern, as there were no roads to the other areas. Mrs. White - "There has been a big change in this Island since 'Little Heaven' was built."

E. Beliefs

1. Some people like working at the hotel, others do not. For example, Vernon White says he won't work for the hotel'because I like hard work". Julian Rogers says he enjoys driving the guests to the beaches.

2. Some realize that the hotel will change the way of life on this Island. A government official, Mr. Baker, said that the economy was about to take off. The people will soon become more business-oriented.

F. Values and Sentiments

1. Most of the men are not very enterprising
   a. I have been here a week and have not seen Vernon White work once
   b. Mr. A. George is not well liked because he insists on cash payments in his store

2. Money is spent on food
   a. There is no rent to pay. Everyone owns their own house.
   b. There are no forms, besides eating and drinking, of entertainment.
   c. Luxury items cannot be bought unless electricity is in use, e.g. T.V., electric stove (this entails saving large amounts).

Appendix 4

A GROUP PLAN FOR COMMUNITY EXPLORATION

(This plan was drawn up by one of the field training groups of the Niger Program which trained at the VITC April to June 1967)

Statement of Purpose

Hopefully we have devised a method of exploration that allows for both individual and group flexibility. We are immediately aware of the danger of becoming overpowered by methodology and thereby losing sight of the primary purpose, exploration. We plan to focus on three equally relevant purposes, making necessary methodological revisions in order to maintain this focus.

1. The ability of the individual to achieve an effective relationship with community members. These relationships should permit him to present, analytically and empathetically, a picture of the community relevant to community development activities.

2. The ability of the individual to function effectively within a group framework. We feel that one of the more important aspects of this experience should be the ability of the group, as a group, to produce a cohesive and coherent synthesis of individual experiences.

3. As a means of experimentation, one member of the group will be involved in a totally unstructured method of exploration. His attempt will be to enter the community with "no" preconceptions and to allow patterns and elements to evolve from "within the culture itself".

Methodological Structure

A methodology which is relevant to a community development worker must provide guides by which to obtain an objective/subjective picture of the community, an understanding of the relationship between the basic elements of the community, and possible exploratory techniques available for community exploration. These guides can be generalized as:

1. What: existing patterns, elements, and unifying factors of the community.

2. Why: an attempt to discover relationships between elements in order to explain community life.

3. How: means of gathering information, making relationships, and evaluating data and experience.

A. What: There are two basic perspectives of the community relevant to the development worker, each with its own method of approach:

1. The community from the perspective of the community members. From this perspective we hope to reduce our tendency to superimpose our own cultural views upon the community and to understand their attitudes toward the basic elements within their own community/culture.

   This perspective encompasses two basic aspects: the community members' "realistic" view and their "ideal" view. To achieve this perspective we expect to examine the general categories listed in #2 below, to examine the patterns in terms of Hall's "formal", "informal", and "technical", and to examine the elements in terms of IPAE.

2. The second perspective relevant to the community development worker is the analysis of the community by means of predetermined categorization. In addition to a modified KEPRA model, our categorization will include several other components which may be of great value as unifying factors.

   a. Time: the concept of time and its influence within the culture.

   b. Territory: areas designated either consciously or unconsciously for certain activities.

   c. Roles of Sexes: relationships between sexes and between members of the same sex; views of masculinity and femininity; role-playing within the culture.

   d. Compensatory Devices: means of adjustment, toleration and acceptance with respect to individual and cultural threats.

   e. Language: the role that language plays in the community's self-image or environment perception.

   f. Implicit Cultural Philosophy: awareness versus unawareness within an historical framework.

B. Why: To attain a complete view of a community and an understanding of the "problem" areas within that community, we must understand how the various elements relate and why. This a problem of integration in the broadest sense. We need to know the reasons behind determined relationships in order to achieve an integrated overview. To achieve an integrated overview, we will make constant use of the following aids:

1. An attempt to become aware of the "whys" as we move within the community. This is an attempt to become sensitive as soon as possible to something far more important than isolated facts, experiences, opinions, etc.

2. An attempt to construct intelligent relationships through use of grid correlations, cause/effect correlations, etc. (for information-gathering and action purposes).

C. How: The problem of "how" involves the available means of obtaining information and understandings relevant to our study and work. The means that seem most valuable to us are:

1. a. Mapping
   b. Observation
   c. Interviews
   d. Participation-Observation
   e. Reading
   f. Case studies
   g. Informal surveys

2. Written Material

   a. Diary: a means of recording gathered data.

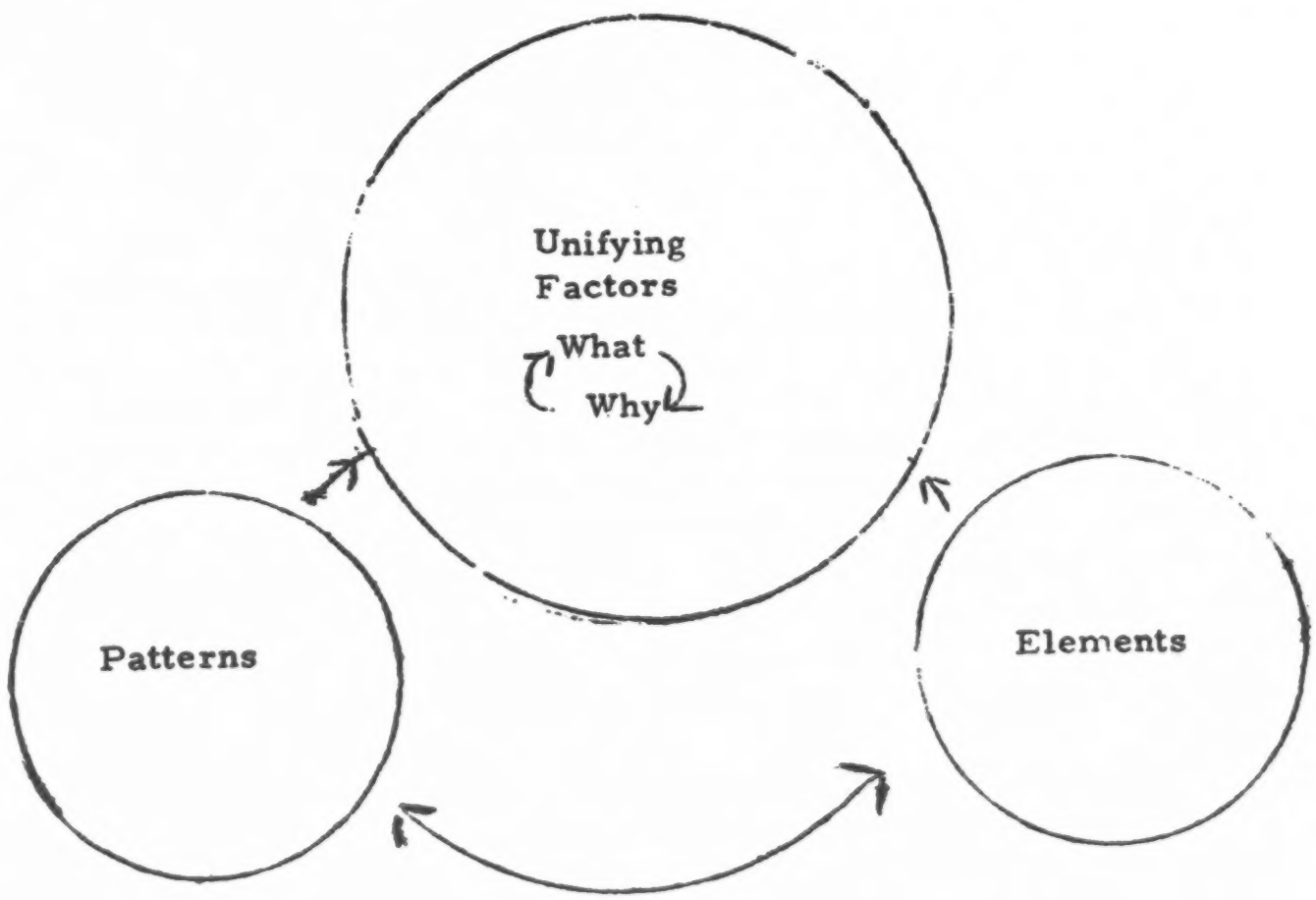
   b. Weekly group reports: a means of synthesizing as we go in order to avoid unnecessary last minute chaos and to note changes in impressions, images, and feelings.

   c. Final group report: a means of obtaining a synthesized overview of the community.

3. Weekly evaluation seminars: a means of discussing, interpreting, relating and evaluating ourselves, our role and our information.

VISUAL VIEW OF SYNTHESIZING MECHANISM

PATTERNS	ELEMENTS	UNIFYING FACTORS
Kinship	Formal History	Time
Religion	Informal History	Territory
Education	Space Relations	Roles of Sexes
Recreation	Resources	Compensatory Devices
Government	Technology	Language
Politics	Knowledge & Beliefs	Implicit Cultural Philosophy
Economics	Values & Sentiments	
Communications	Goals	
Associations	Norms	
Social Stratification	Positions & Roles	
Health	Power, Leadership & Influence	
History	Social Rank	
	Sanctions	



Appendix 5

TWO CASES FOR ROLE PLAY & DISCUSSION

Rather than lecture about typical problems of encounter in field training, we have written our own cases in order to stimulate trainee involvement in exploring concrete situations through role-playing and/or discussing them. The five used in the past year have focussed on the following problems:

1) Overcoming local stereotypes of outsiders based on the past experience of community residents.

2) Avoiding "captivity" by an individual or group and their particular views of their own community and others in it.

3) Adequate knowledge of sex roles assigned by the culture, and other basic facts about the community's culture.

4) Consequences of inadequate self-awareness.

5) Possible conflict between the trainee's cultural values and the values of his new friends in the training community.

The two cases reproduced below are those dealing with attempts to carry out action projects during training (3 and 4 above). They are based on actual training experiences at the VITC.

I
THE ROAD TO GARDENING IS PAVED WITH GOOD INTENTIONS

Participants: Sally, a trainee noted for her bounteous build and enthusiastic disposition. Mr. Clark Heath, a (young) middle-aged clerk in a government office.

Situation: Sally spent her first days in the training community eagerly looking for a way to get involved in gardening or poultry. She had no trouble in what the staff called "relationship-oriented activities" but despaired of her ability to get involved in "task-oriented activities". She talked about gardening with her landlady, Mrs. Smith, who said she couldn't think of anyone who needed help. She discussed poultry with a neighbor, Mr. Jenks, who said he used to keep some chickens but they all died.

For several days, Sally wandered the streets, peering over fences and looking up alleys for signs of some activity in which she might be welcome. Stopping at a hole-in-the-wall store one

2

day, she bought a soda to cool down. As she sipped at it absently, a man's voice asked her if she were one of the Peace Corps people. And that is how she met Mr. Heath.

Hearing that she was looking for some dirt to dig into, Mr. Heath invited her to help him improve his garden. "Always wished I had enough time to spend on it, but somehow I'm always too busy". Sally was excited, especially when she heard that Mr. Heath would work with her. If that wasn't participation, she didn't know what was--real down-to-earth community involvement. She accepted and made a date to meet Mr. Heath in his garden at five the next evening.

While he was often late, Mr. Heath always kept his word. He would plan the work with Sally, then pitch in to help her. Sally was vaguely uneasy, however, Nothing was wrong, but ... after more than a week, Sally became aware of the growing number of women who gathered on the far side of the garden plot; then one day, as they grew bolder, she realized that they were not only whispering but chortling.

That evening she considered asking her landlady what to make of it. But before she could say anything, Mrs. Smith asked her a question.

"Now, Sally, you know I like you. So when I hear you doing the garden with Mr. Heath, you going to give me credit for understanding that you're trying to help. But who do you think does do the gardening on this island: the women. And what to you think people are going to say about why Heath out there digging and planting alongside you? Especially with you in them pants?"

Questions for Discussion:

1) Is there some way that Sally could have obtained better guidance from her local acquaintances about things she might do that would be helpful?

2) Having received an invitation to help garden, what should Sally have done next?

3) How does the sex of a PCV affect his or her community participation and picture of the community?

4) What does dress communicate?

5) How do sex roles affect community project planning? Under what conditions is role-exchange between men and women likely to be accepted in West Indian culture? in North American culture?

II
CUSTER AND THE BIG WIND

Participants: Jack Custer, former BMOC, now a trainee, Custer had always been given every job he wanted in college because he was always ready to take things over and get them done. His reward was the influence and prestige he enjoyed for three years at Harvey Hess College. He could, by his own report, accomplish anything he set out to do, from playing golf under par to building chicken coops. Milton Davis, taxi driver and chicken farmer.

Situation: For his field training, Custer was assigned to the home of Mr. Davis. The first night Custer quietly but confidently told Mr. Davis everything he had learned in St. Croix about building chicken coops and raising their inmates. By the second day, he proposed to Mr. Davis that he should build his host a new chicken coop, using old brick for the walls. Mr. Davis, who had a sharp business ear, cogitated only a few minutes before agreeing. He had just acquired some material and perhaps thought that, at worst, he had nothing to lose. "You gonna get help from the others?", Mr. Davis asked Custer. Custer stood up, "No, Sir", he said. "I won't need their help."

As they wandered by in the evening, some of his fellow trainees would ask Custer if he needed help. "Nope," he'd reply. "It's my coop." When some big wheels came from Washington, Custer made sure that they saw his handiwork, which was almost done. Only the roof remained.

Two days after Custer put the roof on, the big wind came rolling in from Guadeloupe. Hurricane-watchers called her Inez. In the middle of the night, Custer heard protesting nails. Afraid that the lady might be raising the roof, he slipped into his trousers and sandals, grabbed a flashlight and stumbled through the turbulent dark to the coop. He staked a heavy line to the ground on the north and south sides, running it across the roof. He took his stand at the south stake.

At 2:53 in the morning, the roof blew off.

At six o'clock, Mr. Davis was up for breakfast, surveying the wind damage before sitting down to his coffee. He handed a cup to Custer, who sat glumly across from him.

"Man," said Milton, "that was some wind, but only the edge of the real thing, praise God. But why your roof it have come off? I thought you carpenter like anything."

Questions:

1. Why was it so important to Custer to build the coop without the help of his fellow trainees? Is this the type of involvement the VITC expects during training?

2. Would it have made a difference if he has asked Mr. Davis to help? In what ways?

3. What are the functions of cooperative effort in carrying out a community project?

4. What are some of the preconditions of cooperative activity?

5. Who should get the credit for accomplishments in community work?

6. How can a PCV retain his sense of individual initiative and achievement while emphasizing cooperative approaches to meeting community needs?

ERIC Clearinghouse
MAR 11 1969
on Adult Education

GPO 926-796